

33. Whom, therefore, we all, who are the prof-ferers and bestowers of praise ever commend, as the pious BRIBU, the donor of thousands (of cattle), the receiver of thousands (of laudations).¹

StfKTA III. (XLVI.)

The deity and *JRishi* as before; the metre of the odd verses is *Brihati*, of the even, *Satobrihatt*.

1. We worshippers invoke thee for the acquire-ment of food; thee, INDRA, the protector of the good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).²
2. Wonderful wielder of the thunderbolt, INDRA,

¹ This and the two preceding stanzas form a *Tricka* in praise of the liberality of a person named *Bribu* to *Bkaradwdja*, the *Riski* of the hymn: *Sdyana* calls him the *Takshdj* the carpenter or artificer of the *Pants*: the legends preserved by *Manu*, 10.107., *Bharadto&jah kshudhrttas-fu saputro nirjane vane, lahvir-gdh prati-jagrtha Bribos-taksno mahdyasaJt*, the illustrious *Bliaradwdja*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bribu*: the *Niti Manjari* tells the same story, and attributes the *Trir.ha* to *Sdyu*, the son of *Bharadwdja*: the moral of the illustration in *Manu* and the *Niti Manjariiis*, that Brahmans, in times of distress, may accept assistance from persons of low castes: the object of the *Stikta*, although it might be so understood, is rather that persons of inferior condition become eminent by liberality; in which sense *Sdyana* interprets it *jdrito Mno api ddtriticdt saroatra sresktko bkavati*, a person inferior by caste becomes everywhere dis-

? *Kdshtkdsu arvatah*, in the quarters or regions of the horse, where horses are engaged, or, according to *Sdyana*, the field of battle: *Mafidhara, Yajur-Veda*, 27. 37., separates the two words, and explains them, as men invoke thee for victory.